BELIEFS AND THEIR INFLUENCES IN THE ADDITIONAL LANGUAGE TEACHING PRACTICES: THE CASE OF TWO ENGLISH TEACHERS

Mayara Volpato[1]
André Luís Specht[2]

ABSTRACT

This study investigated some of the beliefs two teachers of English as an additional language held towards approaching culture during their classes. For such, data were collected through individual interviews with the participants, classroom observation and field notes. Data showed that both teachers perceived approaching cultural aspects as an important part of their teaching practices, since it provided opportunities to foster significant connections that could assist in the students' learning process. However, both participants pointed out that controversial topics might emerge when working with cultural aspects. This may lead teachers in general to feel insecure or unprepared to deal with such aspects, ignoring them in their lessons.

Key words: Culture, Additional Language, Beliefs.

> Perhaps the most important single cause of a person's success or failure educationally has to do with the question of what he believes about himself (Arthur Combs)

Introduction

Working with cultural aspects has long been part of the additional language classroom, whether through the exploration of culture as synonym for literature and arts, or through a paradigm that aims at demystifying the culture/nation nexus, defying an essentialized view of culture. Considering the latter, researchers such as Byram (2008, 2011), Kramsch (1993, 2006, 2011), Risager (2007), Liddicoat et al (1999), and Liddicoat and Scarino (2013) have been advocating in favor of an intercultural approach to language teaching over the last two decades. In sum, the approach aims at assisting students in becoming more critical of their own culture and the culture of the other, in questioning preconceived ideas and stereotypes, and in understanding that different points of view should be respected.

---

1 Doutoranda em Estudos da Linguagem no Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários da Universidade Federal de Santa Catarina.
2 Doutor em Estudos da Linguagem pelo Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários da Universidade federal de Santa Catarina e Professor do Curso de Letras da Universidade Estadual do Centro Oeste, campus Irati-PR.

Although the intercultural approach is believed to be beneficial to students, its use is not guaranteed in classroom by teachers. After all, there is a range of methods and approaches teachers may rely on while planning and teaching their classes. Despite of that, teaching is a complex issue and does not merely consist in choosing one or another way of teaching students. Bailey et al (1996) remind us that when teachers enter the language classroom they usually tend to teach as they have been taught, rather than as they have been trained to teach. Such phenomenon is a consequence of "the apprenticeship of observation" (LORTIE, 1975). When student-teachers enter the classroom they have already spent many years at school, being taught by their teachers and observing their actions. That, in turn, has consequences on how student-teachers decide to conduct their own classes. Thus, having access to theoretical and methodological frameworks might not assure that the language teachers will implement them in their classrooms.

Considering the scenario presented above, the objective of this article is to establish some of the beliefs that underlie the classroom's practice of two teachers of English as an additional language in relation to how they approach culture in their classes, more specifically, this article intends to answer the following research question: (a) What is the role teacher's beliefs play in the two investigated classrooms? The article is divided into four sections: (i) a brief review of literature, (ii) the method section, (iii) the data analysis, and (iv) the final remarks.

Review of Literature

The globalized world we live in expects us to be ready to interact with people from different backgrounds, not only by being able to speak a common language but also to function within different cultures properly. Such scenario must be taken into consideration for teaching purposes. It is no longer appropriate to foster in students a tourist-like competence (KRAMSCH, 2006). That is, teachers should not aim at preparing students to effectively exchange information with native speakers, as if such speakers were the 'owners' of the language and members of a well-defined national culture. Rather, teachers should guide students into becoming intercultural communicators, helping them 'navigate' through different cultures by examining the influence culture has on whom we

are, the way we think and act. It is within this scenario that researchers (RISAGER, 2007; KRAMSCH, 1993, 2006, 2011; LIDDICOAT ET AL, 1999; BYRAM, 2008, 2011) started to argue in favor of an intercultural approach to language teaching.

One of the main objectives of the intercultural approach is to guide students into becoming aware of how their subjectivity and historicity play a great role on their interactions, and into understanding that our culture "is constructed and upheld by the stories we tell and the various discourses that give meaning to our lives" (KRAMSCH, 2011, p. 356). Kramsch (2006) also adds that language learners are likely to engage with people from a variety of backgrounds, people who hold diverse values and ideologies. Because of the differences, these encounters might not always be straightforward, and problems might arise not due to lack of linguistic knowledge, but "because of a lack of understanding and trust of interlocutors' intentions" (2006, p. 250).

On that account, an intercultural approach can be beneficial to students, since it can assist them in perceiving how their own cultural background influences their interactions with others, becoming more critical regarding unquestioned information. Therefore, from this perspective, the goal of a language teacher should move away from working with the language simply as a code; that is, as its grammatical structure, and start helping students become intercultural competent. In other words, 'creating' individuals who are aware of how their own culture influences their actions, who are critical about the information they receive, and who are prepared to question preconceived, taken for granted information.

However, even though the appealing opportunities that the intercultural approach may offer to the language classroom, it may not be a guarantee that language teachers will apply its premises to their teaching practices. The beliefs teachers hold play a great role in the way they decide to conduct their classes. Lortie (1975) states that the time spent as students provide future teachers with ideas that are difficult to overcome. It is paramount to consider that the way teachers teach is highly connected to the way they learned as students. In fact, research (KUZHABEKOVA; ZHAPAROVA, 2016; JOHN, 1996; BALL, 1990) has shown that teachers develop and hold implicit theories about "their pupil, about the subject matter they teach and about their roles and responsibilities and about how they act" (JOHN, 1996, p. 90). In this sense, experience and instruction walk hand in hand in the process of becoming a teacher. Therefore, investigating beliefs is important since it assists in understanding teachers' behaviors, informing their

educational practices (PAJARES, 1992; CLARK, 1988; NESPOR, 1987). However, working with beliefs is a complex task since beliefs themselves are not always easily assessed, they are mysterious subjects of research, as claims Pajares (1992, p. 308).

According to Pajares (1992, p. 309), one of the difficulties of investigating beliefs is due to the vast array of possible definitions associated with the term, some of them being "attitudes, values, judgments, axioms, opinions, ideologies, perceptions, conceptions (…)", to cite but a few. Although coming into terms with one single definition may be difficult, we tend to agree with Barcelos (2006, p. 18 *apud* BARCELOS, 2007, p. 113), when she defines beliefs as

> [Crenças são] uma forma de pensamento, construções da realidade, maneiras de ver e perceber o mundo e seus fenômenos, co-construídas em nossas experiências resultantes de um processo interativo de interpretação e (re)significação. Como tal, crenças são sociais (mas também individuais), dinâmicas, contextuais e paradoxais.[3]

Barcelos, drawing on different authors, further expands on her definition, pointing out that they are: (i) dynamic, because they are constructed over time, that is, they do not emerge unexpectedly. In fact, Dufva (2003) states that what individuals believe is based on the discourses they have been exposed to and their social interactions; (ii) experiential, since the beliefs one holds are constructed and reconstructed through experience (HOSENFELD, 2003); (iii) mediated, because beliefs are the instruments teachers use to regulate learning and to solve problems (DUFVA, 2003; ALANEN, 2003; BARCELOS, 2007); (iv) and, paradoxical and contradictory, because although beliefs are socially constructed they are also individual and unique; they are shared with others and involve emotional components; they are diverse but also uniform (KALAJA; BARCELOS, 2003).

While Barcelos provides us with a broad definition of the term belief, Silva (2005, p. 77) tries to define it specifically in relation to the teaching and learning of languages. According to the author, beliefs are

---

[3] [Beliefs are] a way of thinking, construction of the reality, ways of seeing and perceiving the world and its phenomenon, co-constructed in our experiences as a result of an interactive process of interpretation and (re)signification. As such, beliefs are social (but also individual), dynamic, contextual and paradoxical (Our translation).

Ideias ou conjunto de ideias para as quais apresentamos graus distintos de adesão (conjecturas, ideias relativamente estáveis, convicção e fé). As crenças na teoria de ensino e aprendizagem de línguas são essas ideias que tanto alunos, professores e terceiros[4]têm a respeito dos processos de ensino/aprendizagem de línguas e que se (re)constroem neles mediante as suas próprias experiências de vida e que se mantêm por um certo período de tempo[5].

In addition to Barcelos' assertion that beliefs are dynamic, experiential, mediated, and paradoxical, Silva (2005) adds that another variable which is closely linked to the teaching and learning of languages is what Dewey (1933) refers to as 'pet beliefs'. That is, an affective component which is derived from our feelings, as well as from our evaluation of experiences. Furthermore, Nespor (1987) asserts that beliefs are composed of several components, among them our emotions, expectations, feelings, and perceptions which directly reflect on our behavior as teachers and learners in face of the process of teaching/learning an additional language. In that sense, Silva (2005, p. 78) asserts that our beliefs "would be a living archive of individual and collective truths, most of the time implicit, actively (re)constructed in our experiences, that guide our actions as individuals and that can influence others' beliefs that are or not inserted in the classroom" (our translation)[6].

Therefore, investigating teachers' beliefs can inform their classroom practices in at least two important ways. Firstly, it will allow teachers to scrutinize their actions and attitudes towards their practices, as well as towards their relationship with students. This process may guide teachers into becoming more conscious of their choices in class. Such consciousness may lead teachers to become more reflective and critical, instigating them to question the world around them (SILVA, 2005; BARCELOS, 2007). And, secondly, having access to teachers' beliefs helps us not only to understand their "choices and

---

[4] The author defines third parties as all the other people involved in the educational process, such as school principal, coordinators, policy makers, parents, among others.

[5] Ideas or group of ideas for which we present distinct degrees of adherence (conjectures, relatively stable ideas, convictions and faith). Beliefs concerning theories of the teaching and learning of languages are ideas that both students, teachers and third parties have in relation to the process of teaching/learning languages and that (re)construct themselves through their own life experiences and that are kept for a certain period of time (Our translation).

6 Beliefs, according to Silva (2005, p.78), "seriam um acervo vivo de verdades individuais ou coletivas, na maioria das vezes implícitas, (re)construídas ativamente nas experiências, que guiam a ação do indivíduo e podem influenciar a crença de outros que estejam ou não inseridos na sala de aula".

decisions, but also the divergence between theory and practice (…)" (BARCELOS, 2007, p. 112). As pointed out by Almeida Filho (1993), beliefs are one of the working forces on the teaching approach of the language teacher.

Method

Data collection procedures

Aiming at establishing some of the beliefs that underlie the practice of two teachers of English as an additional language in relation to the teaching of culture, our study set out to answer the following research question: What is the role teacher's beliefs play in the two investigated classrooms? In order to answer this question, we conducted a qualitative research study with an ethnographic perspective, since it allowed us flexibility to analyze the data as it emerged, as well as the opportunity to collect extensive stretches of classroom talk in an attempt to unveil its social meanings.

Different data collection procedures were employed in this study, opening room for data triangulation, which, according to Allwright and Bailey (1991) and Fetterman (1998, p. 93), is a fundamental procedure to assure reliability to the research study, assuring the trustworthiness of the results (*apud* FRANÇA, 2007, p. 80). Firstly, eighteen classes of each teacher were observed and recorded. Secondly, the recordings were later watched and the relevant moments were transcribed. Thirdly, the researchers kept a diary to write down relevant field notes. And lastly, semi-structured interviews were carried out with both teachers in the end of the class observation period.

Participants of the study

The participants of this study were two teachers of English as an additional language, Alison and Sabrina. Sabrina had been teaching English for approximately four years and had spent two years abroad in an exchange program, and Alison had been teaching English for 6 years and had spent four months abroad when the data were collected. Both Alison and Sabrina were master's students at the Federal University of Santa Catarina, southern Brazil. Sabrina's research was concerned with investigating

interculturality in additional language teaching, whereas, Alison was investigating phonology issues.

Context of investigation

The classes of two groups of English as an additional language - one pre-intermediate and one intermediate - were observed during the first semester of 2013 at Extracurricular program at the Federal University of Santa Catarina (UFSC). The book collection adopted by the program was Interchange 4th edition, from Cambridge University Press. Students could opt for classes twice a week, which totalized thirty (30) meetings throughout the semester, or classes once a week, which totalized fifteen (15) meetings, in which the teacher was expected to cover eight (8) units of the book. The classes lasted one (1) hour and thirty (30) minutes when twice a week (Mondays and Wednesdays or Tuesdays and Thursdays), or three (3) hours when once a week (Fridays or Saturdays). The teachers were required to plan their classes and follow the textbook, however, they were free to bring extra activities.

Data Analysis

A tale of two teachers

As previously presented, the participants of this study were teachers of English, who, at the time of the study, were taking their master's degree at UFSC. Although their academic life crossed paths at that point, their previous trajectories were different. Sabrina was from Santa Catarina and got her undergraduate degree at UFSC. As a master candidate, Sabrina was conducting an action research study in which she investigated the administration of intercultural activities in her own classes. Alison was from Paraná and got his undergraduate degree at State University of Western Paraná, UNIOSTE. He later went to Santa Catarina to take his master's degree at UFSC. Alison was interested in phonetics and phonology, because he believed students should be able to communicate with others in an intelligible way. Alison believed that pronunciation was very affected by individual differences, and that pronunciation could help in the communication

process. He believed that learners did not have to achieve a native-like pronunciation, but an intelligible one (interview, 11/09/2013). Therefore, considering the differences in the trajectories of the two participants, it is expected that they have different teaching practices, especially, that they have different beliefs related to how classes should be conducted.

Interestingly, despite the fact that the two participants had different research interests and academic backgrounds, it was noticeable, throughout the study, that culture was an important part of their classes; even though Alison was not in contact with any type of readings or courses regarding intercultural approach to language teaching, whereas Sabrina was. For Sabrina, dealing with (inter)culturality was part of her research study, something that, at that moment, she was doing consciously. For Alison, however, dealing with culture was important because it could open room for students to make connections of the lessons' contents with their own experience more easily, a movement considered valuable in his classes.

During the interviews, both teachers were asked to provide a definition of culture. Sabrina's and Alison's definition were quite similar. For her "culture can have different views. So, for me it has to do with your own experience in your life, includes your tradition from your family, but also your world view, and based on that that is your culture, for me. But it is a very large concept it is hard to explain" (interview, 16/09/2013). Whereas, for Alison, culture "encompasses many things, like habits, traditions, identity, and maybe many other things that I cannot recall, that I cannot think of, and they all are intertwined, and they are all playing a role in the way that you are, in the way that you do things, in the way that you act, in your beliefs" (interview, 11/09/2013). Even though Sabrina had readings on the subject - which could have had an influence on her answer - they both believed that culture is related to whom we are and the world we live in. Moreover, they acknowledged that culture is not a simple construct.

There were several other moments that we were able to observe that both teachers, despite their different backgrounds, had similar beliefs related to the importance culture plays in the students' learning process. For instance, Alison and Sabrina believed that when students are able to relate to the subject being studied they are more likely to learn it. In one of his classes Alison was teaching his students how to compare, and in order to teach it, he asked them to think of examples that were part of their own lives, instead of

hypothetical situations brought by the book, as can be illustrated in the following extract:

> S1: Florianópolis isn't as safe as São Paulo.
> T: Florianópolis isn't as safe as São Paulo. Isn't? because I think SP is more dangerous than Florianópolis.
> Ss: Oh yeah!
> T: So, Florianópolis isn't as dangerous as SP. Do you agree?
> Ss: Yes.
> T: Now it makes more sense, right? (Classroom observation, 24/04/2013).

Besides asking students to simply create examples, Alison invited them to reflect on what they were saying, to move away from what is automatic and to start paying attention to the fact that the things they say are meaningful. The sentence presented by the students was grammatically correct, however, culturally inaccurate. Alison did not just accept the answer and continued with the class to meet his agenda, he led students to rethink about what they had said and invited them to rephrase the sentence.

Similarly, Sabrina brought discussions that she perceived to be relevant to her students. In the following extract, she was teaching them the superlative, but instead of using the sentences presented by the book she asked students to create sentences based on their own reality.

> *A factory supervisor earns as much as a volunteer teacher* (Teacher wrote this sentence, which was created by one of the students, on the board and led a discussion)
>
> S1: Poor supervisor.
> T: A poor supervisor, yes probably! Because volunteers, it's kind of weird right? Because we were discussing that volunteers usually they don't get paid. But then he (pointing at one of the students) said that there is a kind of volunteer that you make money, right?
> S2: Yes, in Legião da boa vontade they make by (inaudible), because they call to home. Ah, we need donations. And the attendants receive but donations.
> T: So, if you get people to donate …
> S2: about 5%.
> T: 5%?
> S2: Yeah, it's usually something like that.

Both extracts suggest that the teachers aimed to make learning more relevant to students, they were trying to move beyond what was suggested by the textbook and to

enrich their classes with students' own experiences, a movement they both believed to be of great importance in the learning process.

During her classes, Sabrina was also conducting her master study, attempting to apply theory into practice, which led her to plan her classes taking into consideration the main premises of an intercultural approach to language teaching. Although Sabrina carefully planned her classes in advance, the outcomes were always unpredictable, since it is impossible to know how students will respond to a certain activity in advance. The following extract exemplifies one of the moments Sabrina tried to explore (inter)cultural aspects in class:

> S1: Recently I broke my earphone, so when I am in the bus I have to listen to another ones' stories. So I was going to Canasvieiras and we have like this couple of Argentinos, oh it's so boring, the voice, the tone of the voice, the fast they speak. It's, it's, make me uncomfortable, but I'll not tell them that. I was like, oh my God.
> T: But they were speaking in Spanish?
> S1:Yeah.
> T: In the bus?
> S1: Yes.
> S2: I think that's wrong.
> T: Wrong?
> S2: Only if they don't know to speak Portuguese, but they know.
> T: Yeah, but they were in a group of (interrupted).
> S1: Couple, two.
> T: They are probably friends.
> S1: Yeah, probably.
> T: That's why they were speaking.
> S1: Oh, they were screaming.
> T: So you didn't like because they were loud?
> S1: Too (laughs).
> S3: It seems that their voice, it's kind of annoying.
> S1: Yes.
> S3: The sounds it's annoying, it seems there (inaudible).
> T: And do you think that they think Brazilians can be annoying too?
> S1: I think everything is possible.
> T: Everything is possible? Because sometimes we say people from other places are annoying but we never thought that might be, they might think that we are also annoying, right? (Classroom observation, 13/06/2013)

Sabrina made an effort to draw her students' attention to the creation and maintenance of stereotypes, that just like they have their preconceived ideas about others, others may also have about them. Sabrina believed that moments like this one can help students become more aware of prejudice. According to her, when students are faced with

moments such as the one previously presented, they are triggered to think more critically about their actions, in addition to noticing that people may be different everywhere, as shown in the following excerpt from her interview:

> when we start discussing in the classroom they start noticing that just like in Brazil not everybody is the same, in other places people have different views of lives in the same place sometimes, and the culture can be the culture of a group, but can be the culture of a country, can be a culture in terms of family and a way of live, and then we start discussing this issues and we think they open their minds for those things and they learn more about the language, they get more interested in the language they are learning, in the videos, the movie that they are gonna watch, to see that. (Sabrina, interview, 19/09/2013)

Although Sabrina claimed that students could benefit from moments they were exposed to situations where they were led to rethink about their opinions and to reconstruct their arguments, there were moments she happened to make overgeneralizations, creating and maintaining stereotypes herself. As pointed out by Silva (2005, p. 247), "beliefs may be personal or collective, intuitive and most of the time they are implicit". The moments which Sabrina had previously planned for research purposes, she was more aware of her beliefs and she would pay attention to her own discourse while guiding the students to do the same. Whereas, in other moments, the ones she had not planned in advance, she held strong implicit beliefs in relation to people from different backgrounds. For example, when she was discussing with her students a dialogue brought by the book, in which a German exchange program student in Canada was invited to attend dinner at a family's house for the first time. The excerpt below shows that.

> In Germany you are expected to be on time. *(sentence brought by the book)*
> T: What else are you expected to do?
> Ss: Arrive on time.
> T: Arrive on time, not early and not late, on time.
> S1: If you are gonna be more than thirty minutes later ...
> T: You should call.
> S1: Call and tell them.
> T: Here in Brazil be fifteen minutes late is okay? If you are expecting someone for dinner, the person is fifteen minutes late it's kind of expected, no?
> T: If you tell someone, be at my house at 8:00 and the person arrives at 8:20.
> S2: It's common.

S3: It's like on time. (Classroom observation, 06/06/2013)

Sabrina ended up doing what she advised her students not to do, that is, she overgeneralized Brazilians' behavior, suggesting that everyone in Brazil is always late, whereas everyone in Germany is always on time. Byram (2008) draws our attention to moments such as this one, not to reduce complex human beings to someone who is representative of a country or community.

Even though Alison did not have the same theoretical readings as Sabrina did, he followed some of the premises of an intercultural approach to language teaching. However, when questioned why he dealt with cultural aspects during his classes, Alison's objectives diverged from Sabrina's. For him, the reason why culture should be brought about is because "it's easier to make students relate on experience, and through experience you can tackle culture. And the objective of teaching culture is make the students relate more to the language, make students construct more meaning to what you teach them through culture." (Alison, interview). Throughout his classes, although culture was a constant part of his practice, he seemed to deal with it in a more superficial way. Alison did not instigate students to reflect on their actions and did not call their attention to the creation and maintenance of stereotypes. It seems that culture, for him, was mainly the culture of the student. Even though in some moments the culture of the other was involved, he valued the students' own culture, reinforcing his belief that when students are able to relate to what is been taught, learning becomes less abstract.

When dealing with cultural aspects in the language classroom, teachers are faced with many difficulties, which might be due to several reasons, "lack of knowledge, fear, and ineffective teaching practices with respect to culture" (TURKAN; ÇELIK, 2007, p. 21), restricted amount of time in class, strict curriculum to follow, scarce access to different sources of materials, for instance: textbooks, songs, internet, to name but a few. When questioned about their opinion regarding the subject, however, Alison and Sabrina asserted that lack of knowledge is not a 'deal breaker' for dealing or not with culture in the classroom. For Sabrina, the reason why teachers might choose to ignore cultural facts during their classes is because dealing with them demands more from teachers. According to her

The intercultural approach they ask us to do some different things that

we are used to do in the classroom like encourage students to do research to find more information, maybe to reflect about things, and that might take time, and they have to make, they have to do more homework as well. So it depends on the context where you are, students are more focused on only the linguistic terms and, or they don't have time, or they are not very interested in thinking about it, stopping to reflect about things. So that's what I mean, maybe we have less time, in this sense (Sabrina, interview).

Although, in some moments, throughout her interview, Sabrina mentioned that language and culture were connected, "I think if you wanna learn a language and as I said it's [culture] all together with the language, so all the time you will have that included in your, in the language" (Sabrina, interview), In the previous extract from Sabrina's interview, she stated that when students start an English course they are often willing to learn only the linguistic aspects of the language, that dealing with culture in the classroom may demand too much effort from the student, since they may lack interest and time. Dealing with culture may be a demanding and complex task, something the teacher might wish not to tackle during class. Her statement may be an indication that Sabrina believed that language and culture can be approached separately in the classroom context.

Alison, on the other hand, believed that time and extra activities were not the reasons why teachers might choose to leave culture out of their classes. For him, teachers might choose to do so with the intention of protecting their students because "[they] don't want students to argue over differences, maybe [students] might feel uncomfortable or they might feel excluded" (Alison, interview). Interestingly, Alison and Sabrina believed that dealing with cultural facts may lead to conflict. It seems that it is implicit in their discourse that teachers might not be ready to be face the challenge of dealing with culture in the classroom context, once it may demand more time and effort from them.

Final Remarks

It may be considered common sense that beliefs play a crucial role in the way teachers conduct their classes. As previously mentioned, the repertoire of beliefs of what being a teacher means has long been constructed; even before they decided to pursue a teaching career, they had already been in contact with many different classroom practices, and that deeply influenced their teaching practices.

As proposed in the introduction of this article, we set out to investigate what was the role teacher's beliefs play in the two investigated classrooms. And, as observed in the data analysis, Sabrina's and Alison's beliefs were an important part of whom they are as teachers and how they conduct their classes. They both dealt with cultural aspects of the language, both teachers valued the students' own culture, and both teachers agreed that when students are able to relate their own experiences to what is been taught, they learn more, and that learning becomes less abstract.

Sabrina had access to the theoretical pillars of an intercultural approach to language teaching, and although she had the knowledge and the intention of applying it in the classroom, that not always happened. One cannot say that Sabrina was not successful in her attempt to implement intercultural activities in the classroom, however, it can be said that she did it superficially, leaving some moments unexplored. Alison, on the other hand, did not have theoretical knowledge on an intercultural approach to language teaching, however, he had its premises in his beliefs, even if he was not aware of it. Alison believed that culture enriches ones' classroom practice, that it brings meaning to what is being taught.

In that sense, we may say that teachers' beliefs are deeply rooted in their experiences, that the way they conduct their classes may be influenced by the theories they learn, but most importantly, it is what they belief is right and appropriate that will determine the course of their teaching practices.

References

ALANEN, Riikka. A sociocultural approach to young language learners' beliefs about language learning. In: KALAJA; P; BARCELOS, A. M. F. (Orgs.). *Beliefs about SLA: new research approaches*. Netherlands: Kluwer Academic Publishers, 2003, p. 55-86.

ALMEIDA FILHO, José Carlos Paes. *Dimensões comunicativas no ensino de línguas*. Campinas: Pontes, 1993.

BAILEY, Kathleen; BERGTHOLD, Bret; BRAUNSTEIN, Belinda; FLEISCHMAN, Natasha J.; HOLBROOK, Matthew L.;TUMAN, Jennifer, WAISSBLUTH, Ximena; ZAMBO, Leslie J.. The language's learner autobiography: Examining the "apprenticeship of observation". In: FREEMAN, D. A.; RICHARDS, J. C. *Teacher Learning in Language teaching*. Cambridge University Press, 1996.

BALL, Stephen. *Markets, Morality and Equity in Education*, London: Tunel Press, 1992.

BARCELOS, Ana Maria. Reflexões acerca da mudança de crenças sobre ensino e aprendizagem de línguas. *Revista Brasileira de Linguistica Aplicada*, v. 02, n. 07, 2007.

BYRAM, Michael. *From Foreign Language Education to Education for Intercultural Citizenship. Essays and Reflection*. Clevedon: Multilingual Matters, 2008.

BYRAM, Michael. Teaching French and intercultural (communicative) competence. *Francophonie* 44(Autumn): pp. 14-19, 2011.

CLARK, Christopher. M. Asking the right questions about teacher preparation: Contributions of research on teaching thinking. *Educational Researcher*, v. 02, n. 17, p. 5-12, 1988.

DEWEY, John. *How we think*. Boston: D. C. Heath, 1933.

DUFVA, Hannele. Beliefs in dialogue: a bakhtinian view. In: KALAJA, P; BARCELOS. A. M. F. (Org.). *Beliefs about SLA: New Research Approaches*. Dordrecht: Kluwer, 2003, p. 131-151.

FRANÇA, Oldinê Ribeiro de. *O discurso e a prática do professor frente ao ensino de cultura em sala de aula de LE (inglês) e os parâmetros curriculares nacionais*. Brasília, 2007.

HOSENFELD, C. Evidence of emergent beliefs of a second language learner: a diary study. In: KALAJA, P; BARCELOS. A. M. F. (Org.). *Beliefs about SLA: New Research Approaches*. Dordrecht: Kluwer, 2003, p. 37-54.

JOHN, P. D. Understanding the apprenticeship of observation in initial teacher education: exploring student teachers' implicit theories of teaching and learning. In: CLAXTON, G.; ATKINSON, T.; OSBORN, M.; WALLACE, M. (Org.). *Liberating the learner: lessons for professional development in education*. Routledge: London and New York, 1996, pp. 90-107.

KALAJA, Paula.; BARCELOS, Ana Maria. (Org.). *Beliefs about SLA: New Research Approaches*. Dordrecht: Kluwer, 2003.

KRAMSCH, Claire. *Context and Culture in Language Teaching*. Oxford University Press, 1993.

KRAMSCH, Claire. From Communicative Competence to Symbolic Competence. *The Modern Language Journal* 90: pp. 249-252, 2006.

KRAMSCH, C. The symbolic dimensions of the intercultural. *Language Teaching*, n. 44, p. 354367, 2011.

KUZHABEKOVA, Aliya; ZHAPAROVA, Raina. The Effects of Apprenticeship of Observation on Teachers Attitudes towards Active Leaning Instruction. *Educational Studies*. Moscow, no2, pp. 208-228, 2016.

LIDDICOAT, A.J.; CROZET, C.; LO BIANCO, J. Striving for the Third Place: Consequences and implications. In: LIDDICOAT, A.J.; CROZET, C.; LO BIANCO, J (Orgs.). *Striving for the Third Place: Intercultural competence through language education*. Canberra: Language, Australia, 1999, pp. 1-20.

LIDDICOAT, A.J.; SCARINO, A. *Intercultural language teaching and learning*. Oxford, Wiley Blackwell, 2013.

LORTIE, Denis. *Schoolteacher: A Sociocultural Study*. Chicago: University of Chicago Press, 1975.

NESPOR, Jan. (1987). The role of beliefs in the practice of teaching. *Journal of Curriculum Studies*, n. 19, p. 317-328, 1987.

PAJARES, F. M. Teachers' beliefs and educational research: cleaning up a messy construct. *Review of Educational Research*, v. 62, n.3, p.307-332, 1992.

RISAGER, Karen. *Language and Culture Pedagogy: From a National to a Transnational Paradigm*. Bristol, UK: Multilingual Matters, 2007.

SILVA, Kleber Aparecido. Crenças e aglomerados de crenças de alunos ingressantes em Letras (Inglês), 2005. Dissertação (Mestrado em Lingüística Aplicada), Instituto de Estudos da Linguagem, UNICAMP, Campinas.

TURKAN, Sultan; ÇELIK, Servet. Integrating Culture into EFL Texts and Classrooms: Suggested Lesson Plans. *Novitas-ROYAL*, v. 01, n. 01, p. 18-33, 2007.

AS CRENÇAS E SUAS INFLUÊNCIAS NAS PRÁTICAS DE ENSINO DE LÍNGUA ADICIONAL: O CASO DE DOIS PROFESSORES DE INGLÊS

RESUMO
Este estudo buscou investigar algumas das crenças de dois professores de inglês como língua adicional em relação à abordagem de questões culturais durante suas aulas. Para tanto, os dados foram coletados por meio de entrevistas individuais com os professores, observação de aulas e anotações. A análise mostrou que os dois professores percebem a abordagem de aspectos culturais como uma prática importante nas suas aulas, pois abrem espaço para conexões significativas no processo de aprendizagem dos alunos. Entretanto, ambos apontam que tópicos controversos podem emergir no trabalho com aspectos culturais. Fato que pode levar o professor a se sentir inseguro ou despreparado, ignorando, então, questões culturais em suas aulas.

Palavras-chave: Cultura, Língua Adicional, Crenças.